DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D & C 121:45)

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THE CHURCH OF THE FIRSTBORN

ITS ARTICLES OF FAITH
AND A
SHORT HISTORY
FROM THE
TIME OF ADAM TO THE PRESENT

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Introaduction

In March of 1842 the Prophet Joseph Smith published the John Wentworth Letter wherein were written *Thirteen Articles of Faith*. Thirty Eight years later President John Taylor moved to have them Canonized. Since that day they have been *widely published* in the context that they are a faithful representation of the Doctrinal Beliefs of the Restored Gospel. Yet over the years it has been noted, that there are many Teachings which they do not contain.

Where for example do the Articles of Faith teach that God the Father has a Physical Body, or that He is an Exalted Man. Where do they teach the Doctrine of the PreExistence, or that we are Literally the Offspring of God. Where do they teach the Ultimate Deification of Man, or Eternal Marriage and Family, or Plural Marriage.

In fact, an Examination reveals that only the Pablum or First Principles of the Gospel can be found in the Articles of Faith. And yet this notwithstanding, as of 1842, the Higher Principles and Doctrine were already being taught and Practiced by the Prophet. In other words, though it is True that the "Meat" of the Gospel had not yet been made public to the Church — still it was being taught and Practiced Privately.

In view of this, it is fair to say that as of the time when the Articles of Faith were written, the Prophet knew full well that they only represented the First Principles — or the Tip of the Proverbial Iceberg of that which would Ultimately be Taught and Practiced as the Fulness of the Restored Gospel.

Indeed two months after publishing the Wentworth letter, the Prophet established the *Holy Order,* wherein he formally inaugurated the Organization of the Church of the Firstborn, together with its Doctrine, Ordinances and Priesthood.

This then becomes the Object of this Publication — to set forth a series of Articles of Faith, which Faithfully Reflect the Prophet's Teachings regarding the Fulness of the Gospel, as it was being taught Privately in the meetings of the Holy Order and Council of Fifty.

A Statement by President Heber C. Kimball

This people here are the people of God. Here, in the Territory of Deseret, is the Kingdom of God and here are ***all the officers*** Pertaining to that Kingdom; and here is an organization that is *organized after the order of God*, *and it is organized* ***after the order of*** the Church of the First Born.

Let me explain what the ***Church of the First born*** is. It is ***the first Church*** that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father [who is Adam] ***organized that Church***, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and ***when those*** Officers *received their endowments,* they were together in one place. ***They were organized***, and received their endowments and blessings, and Those Keys ***were placed upon them***, and that Kingdom will stand for ever.

Now mark it — that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine (***Journal of Discourses*** 5: <2 Aug 1857> 129–130)

The Church of the FirstBorn

Its Articles of Faith and a Short History from the Time of Adam to the Present

by
Fred C. Collier

What is the Church of the FirstBorn?

Answer: The Church of the FirstBorn is the Church of God the Father![1] In accordance with its Principles and Ordinances, it is structured as an Eternal Patriarchal/Matriarchal Order, wherein the Authority of the Priesthood is vested in the hands of ***Parents,*** both the Fathers and the Mothers;[2] that they might Preside Over and Bless their Children and Officiate on their behalf in the Administration of the Ordinances of the Gospel.[3]

From Whence does the Church of the FirstBorn derive its Name?

Answer: The Church of the FirstBorn is mentioned by name in the New Testament.[4] It is also referred to in the Joseph Smith Translation of Genesis,[5]

where it is Prophetically foretold that the Church of the FirstBorn would be Restored on Earth in the Latter Days. The Doctrine and Covenants affirms the fulfillment of this same Prophecy in Section 77 verse 11.[6] This is in keeping with other Prophecies in Scripture which speak of ***all things*** *being Restored* in our day — both *things* Which Are In Heaven and things which have been had ***in former dispensations*** *on Earth,* all of which are to be restored in this, the Dispensation of the Fulness of Times.[7]

What are the Doctrinal Beliefs
of the Church of the FirstBorn?
Answer:

The Articles of Faith of the Church of the FirstBorn

The TouchStone: We Believe in the Lord Jesus[8] Christ"[9] *our* Savior — he is as he declared himself to be "the Son of Man" (i.e. Son [of] Adam in the Hebrew)[10] and the Literal "Son of God" ***in the Flesh***.[11] Through his Atoning Sacrifice Celestial Redemption has become Possible for those who *Receive him* as their Savior,[12] ***Remember his Sayings,*** and Keep his Commandments.[13]

1. We Believe in God our Heavenly Father, *in His Son* Jesus Christ and in *the* Holy Ghost; and that these three Gods are United together as One, like the ***hearts*** and ***minds*** of Three Exalted Men;[14] but they are not composed of the same substance, either in the Spirit or the Flesh.

2. We Believe that in the Beginning God Procreated Man in His own Image *and after His own* Likeness;[15] and that both in the Spirit and in the Flesh, *we are the Literal* Offspring of God.[16]

3. We Believe that *in substance* God is Spirit,[17] and that *the Eternal Spirit* of ***God*** *our* Heavenly Father possesses a Glorified *Physical Body,* which is composed of *Immortal* ***Flesh*** *and* ***Bone***.[18] In like manner, Jesus Christ was Resurrected from the dead, with a Physical Body,[19] which was made in the "Express Image and Likeness of the tabernacle of his Divine Father.[20] Through the Atonement of Christ, and Obedience to all the Laws and Ordinances of the Gospel,[21] we shall also be Exalted *and* Deified,[22] when we are *raised from the dead* in the Resurrection, and clothed upon with ***Physical Bodies*** which shall be Glorified *and* Immortal.[23]

4. We Believe that it is the First Principle ***of the Gospel*** to know for a certainty the Character of God,[24] and the nature of the relationship which we sustain to Him;[25] that the Knowledge of God is Vital to the Gospel,[26] and Essential to the Acquisition of Eternal Life. Indeed, as Jesus taught, "this is Life Eternal to know God";[27] and as Paul said, those who "have not the knowledge of God", and who choose to remain in ignorance, live in "shame";[28] for if we do not Comprehend God, *we cannot understand* ***the Essence*** of our own Being.[29]

We also believe as Jesus said, that "no man knoweth Who ***the Son is***, but the Father; and that no man knoweth Who ***the Father is***, but the Son, and he to whom the Son will reveal Him";[30] and that he has revealed the knowledge of this Divine Secret to the Prophet Joseph Smith and President Brigham Young, who have since declared the True Doctrine of God to the World;[31] that the Prophecy might be fulfilled, that 'the day must needs come when no man need teach his neighbor, saying, Know ye the Lord: *for all shall know Him* ***who remain***'.[32]

5. We Believe in the *Ancient* ***Patriarchal Order of the Priesthood*** Which Was Established in the Days of Adam.[33] This was the High Priesthood which is after ***the Holy Order of God***,[34] and *passed down by lineage* from father to son.[35] Through Transgression, the Higher Order *and* Fulness of this Priesthood[36] were taken from Israel in the days of Moses.[37] Nevertheless, still it was had by some of the Prophets,[38] as also in the days of Christ, and was restored again to Earth through angelic visitation, by Moses, Elias (i.e. Noah) and Elijah, when they appeared to the Prophet Joseph Smith in the Kirtland Temple.[39] As was Prophetically foretold in Scripture, this High Priesthood was hid up from the world with Christ in God,[40] and has been passed down by lineage to us, and will, *Ultimately*, be the means of the Restoration of the House of Israel.[41]

6. We Believe in the same Patriarchal/Matriarchal Organization that existed Anciently in the Church of the FirstBorn[42] as established by God the Father in the days of Adam;[43] and which passed down to Enoch, Noah, Abraham, Isaac, Jacob, Christ and the Prophet Joseph Smith:[44] Viz. the Eternal Family Structure, Presided over by Patriarchs and Matriarchs, Priests and Priestesses, Kings and Queens,[45] and so forth.

7. We Believe in Honoring, Obeying and Sustaining the Government of God as established through the Ligitimate Channel of the Priesthood,[46] and in striving to Build and Perfect the Union thereof,[47] that His Kingdom might come, and His will be done on Earth, just as it is done in Heaven.[48]

8. We Believe in the Holy Scriptures as contained in the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and in the Revelations and Inspired Teachings of the Prophets of the Restoration. These include, but are not limited to, those of the Prophet Joseph Smith, President Brigham Young, President Heber C. Kimball and President John Taylor.[49]

9. We Believe in the Principle of Celestial Marriage as Taught and Practiced by the Prophet Joseph Smith;[50] that it is Essential to Exaltation,[51] an Inherent Part of the Abrahamic Covenant,[52] and a Fundamental Law of the Church of the FirstBorn,[53] and that for this reason it was lived by the Patriarchs and Prophets of the Bible.[54]

We Believe that Every Blessing from God is Predicated upon Obedience to Law;[55] that Families must be United Together in a Union as One,[56] in accordance with the Principles of "a Perfect Law of Theocracy"[57] before they can inherit the Promised Blessings of the New and Everlasting Covenant of Marriage.[58] We understand "a Perfect Law of Theocracy" to be the Government of God for the Gods; or stated in other terms — it is the Family Government which the Father has Ordained for those who aspire to the Highest Degree of Glory in the Celestial Kingdom. To be Heirs in the Abrahamic Covenant, Children must Love and Respect their Parents, Honor and Obey them *in righteousness,* and be One with them,[59] just as their Parents must be One with each other,[60] and One with God in Heaven.[61]

10. We Believe in the Literal Restoration of the House of Israel;[62] that it pertains exclusively to the descendants of Jacob and those who subscribe to the Law of Adoption[63] (Canaanites being excluded).[64] The Restoration of Israel constitutes the gathering and structuring of the Children of Jacob into an Eternal Family Unit, through the Laws and Ordinances of the Holy Order;[65] and the Abrahamic Covenant as established by the Father,[66] can only be understood in the context of the Gospel of the Father[67] and the Teachings and Principles of the Church of the FirstBorn. Hense, that the Restoration of the House of Israel constitutes the Organization and Development of the Church of the FirstBorn in the Latter Days.[68]

We Believe that the Restoration of Israel will commence with the gathering of Ephraim, next Manassah, then the Ten Lost Tribes, and last of all Judah;[69] and that in accordance with Prophecy, the day of Ephraim has already commenced, with the Apostacy of the Gentile Church,[70] the fulfillment of the Times of the Gentiles, and the bringing in or Commencement of the Times of Israel.[71]

11. We Believe in Eternal Marriage,[72] and in the First Commandment which was given by God to His children, that those in the Everlasting Covenant

should have Large Families.[73] Through having children and raising up a righteous Seed unto God, we Emulate our Divine Parents and become Co-workers with Them in the great Work of the Father,[74] which is to bring to pass the Immortality and Eternal Life of Man.[75] There is no Greater Honor, nor more worthy Labor than that of being Fathers and Mothers in the New and Everlasting Covenant of Marriage.[76]

12. Concerning the Laws of the Land — We Believe in being Subject to God and His Law, and that His children should observe to do all things whatsoever He shall command them.[77] And that Law of the Land which is Constitutional, *which supports* ***the Principle of Freedom*** in *maintaining Rights and Privileges,* belongs to all mankind, and is justifiable before God.[78]

We Believe that a man's first and primary obligation is forever to his Own Conscience (To Thine Own Self be True); and that of necessity, all Governments and all Godly endeavors at Union and Cooperation must hold sacred this Fundamental Principle of Freedom.[79]

It is better to die fighting for Freedom than to live without it,[80] for the Lord God has made us free, therefore we are free indeed.[81] And the law of the land also maketh us free.[82] And as pertaining to ***the law of man***, whatsoever is more or less than this cometh of evil, and the Lord God has given unto us a Commandment, that we shall ***Forsake All Evil*** and ***Cleave unto All Good***,[83] and that we shall Live by Every Word Which Proceedeth Forth From Out of the Mouth of God.[84] For He will give unto the faithful line upon line, precept upon precept;[85] "and I will try you and prove you herewith. And whoso layeth down his life in My cause, for My name's sake, shall find it again, even Life Eternal.[86] Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, ***whether you will abide*** in My Covenant,[87] *even unto death,*[88] that you may be found worthy. *For if ye will not* Abide In My Covenant ***ye are not worthy of me***.[89]

13. We Believe that God is a Self-Existent Being[90] — that before Him there was no God formed, neither shall there be after Him;[91] and that the Spirit of Man Exists in like manner, upon the same principles, as a Self-Existent Being,[92] Co-Existing Eternally with God,[93] and that his person is of the same Spiritual essence as God.[94] In like manner, the Universe, together with all its Fundamental Principles, Self-Exists Co-Eternally with God. These include Time, Space, Matter, Energy, Life and Law.[95]

The relationship which we sustain with God places us in a situation to advance in knowledge. God, being more Intelligent, saw proper to institute the Laws and Ordinances of the Gospel for the benefit of those who were

in a lower state of existence, that they might have the privilege to advance like Himself.[96] The Principles of the Gospel afford us the opportunity of Personal Improvement, Eternal Progression[97] and Ultimately Exaltation and Godhood.[98] Through free agency we chose to become members of the Divine Family, and consented for our Intelligence to undergo a spiritual metamorphosis,[99] whereby, through the process of Procreation, we took upon ourselves the Divine Image[100] and became the Spirit Children of our Heavenly Parents.[101]

14. We Believe that God the Father has a Father,[102] and that God our Father was once a man like us;[103] that in the Beginning of Time He came down on our Earth as Adam, and suffered Himself to Fall and take upon Himself mortality, that He might become our Father in the Flesh and that we might become His children.[104] Thus, in the beginning of Time, God our Divine Father came down upon this Earth and entered mortality, and laid down His life for us,[105] just the same as Jesus Christ His Son did in the Meridian of time;[106] and hence, as President Young stated it in his Proclamation to the world: "Adam *is our* Father *and our* God, *and the Only God with whom we have to do.*[107]

15. We Believe in the Worship of our Mother in Heaven who is the literal Goddess of this Creation;[108] She is our Mother Eve[109] and stands by the side of Her Divine Husband, holding the Keys of Power and Dominion over all Her posterity.[110]

16. We Believe that the ***Fall of Adam*** *was Foreordained* as an Essential part of the Plan of Salvation.[111] Out of love for their Children, our Heavenly Parents suffered themselves to enter mortality, and for nine hundred and thirty years, they were subjected to Blood, Sorrow, Sweat and Tears,[112] that the Divine Race of Their Children[113] might be established here on Earth. This they did that Their Spirit Offspring[114] might be Endowed *with* ***Physical Bodies,*** in preparation for the Resurrection.[115] Through the *trials of* ***mortal life,*** we would experience Opposition in all things and learn the difference between Good and Evil[116] by first hand experience. Living in ***Freedom*** and in the exercise of ***Moral Agency,***[117] we would demonstrate by our choices whether or not we would accept the Gospel, and would prove ourselves in all things, that we might be found worthy of ***Exaltation*** in the Celestial Family of our Divine Parents.[118]

17. We Believe that *as man now is,* ***God once was****:* and that ***as God now is,*** Man may Become,[119] through ***Obedience*** *to all the Laws and Ordinances* of

the Gospel.[120] Indeed, the Father hath declared unto us, that even though we are fallen and that as mortals "we shall die", still we are gods, for all of us are His children.[121] And the Spirit itself Beareth Witness with our spirit, that we are the Children of God: And if Children, then Heirs of God, and Joint-Heirs with Christ; *if so be* ***that we suffer with him****, that we may be also* Glorified Together.[122] And though it doth not yet appear what we shall be in the Resurrection, still we know that when the Father shall appear, we shall be like Him, for we shall see Him as He is; And every man that hath this hope in him Purifieth Himself, even as our Divine Father is Pure.[123]

18. We Believe as Christ has commanded, that we should *"be Perfect,* Even as Our Father Which is in Heaven ***is Perfect"***;[124] and that God will give no Commandment unto His children, *save He shall prepare a way for them* To Accomplish That ***which He hath commanded them***.[125]

19. We Believe that the Greatest Commandment is to Love the Lord our God with all our Heart, Might, Mind, Strength and Soul.[126] And the Second is like unto it, that we should love one another, even as Christ has loved us.[127]

Brethren and Sisters, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is a God of Love. If we love one another, God dwelleth in us, and His Love is Perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit, for God is a God of Love; and he that dwelleth in love dwelleth in God, and God in him and he who loveth God, loveth his brother also.[128]

20. We Believe Circumcision to be the Essential Token of the Abrahamic Covenant; that its Essentiality was Decreed by the Father,[129] and that it pertains more particularly to the Laws and Ordinances of the Church of the FirstBorn, rather than those of the Church of Christ.[130] Circumcision of the manchild is understood as a Covenant on the part of Parents in Israel, that they will train up their children to live a life of Chastity and Sexual Purity, both in Mind and body; and on the part of children as they begin to mature, that they will live a life of Moral Cleanliness.[131]

Contemporary Issues

21. We Believe that whenever God sets up His Kingdom, the Devil will set up a Counterfeit,[132] and that the so called "New World Order" is Satan's *Counterfeit*[133] to the Millennial Kingdom of Christ, which will Ultimately be established by God — when the kingdoms of this world shall be thrown down and the Ancient of Days sits, and the Son of Man come with the clouds of

Heaven. At that day the Kingdom and Dominion shall be given to the Saints of the Most High God.[134]

22. We Believe the Theory of Evolution to be ***the Greatest Fraud*** ever Perpetrated upon the Posterity of God the Father! It is the Creation Myth of Atheism — the *Dogmatic Propaganda of the Kingdom of Satan* — and the ***Pseudoscience of Dupes***.[135] It has been Utterly Refuted by the Researches of Modern Science,[136] yet it continues to be presented as ***Fact*** and Foisted upon the minds of *Innocent Children* in Public Schools.

23. We Believe ***Abortion*** to be the shedding of Innocent Blood[137] and that ***Homosexuality*** is an Abomination.[138] Ultimately all Nations, Governments, People or Societies who *Participate in* ***or Condone*** such Wickedness, Shall Be Destroyed ***by God,*** just as were Sodom and Gomorrah.[139]

24. We Believe that God made Man and Woman to be together and that it is not good for Them to be Alone;[140] that ***Radical*** *Feminism* is a Disgrace to Womanhood and *Blasphemy against* ***our Divine Mother***.[141] Indeed, there is *No Greater Calling,* Nor ***Higher Honor*** than that of a Woman *who is the* Wife ***of a Righteous*** Man[142] *and the* Mother of a ***Godly Posterity***.[143]

We Believe that no Male Chauvinist, nor any female Chauvinist, shall ever enter into the Celestial Kingdom of God.[144]

What is the Historical Background of the Church of the FirstBorn?

Answer: The Church of the FirstBorn was the first Church ever to be raised up upon this Earth. It was first organized and established on Earth by God the Father in the days of Adam[145] and remained on Earth as a viable organization among men after His passing.[146] The Presiding Keys to the Patriarchy of this Ancient Order were passed down from father to son among Adam's Birthright Heirs in the Patriarchal Priesthood.

Adam is the primary Creator of this world,[147] the first to live upon Earth in the Flesh,[148] and the Father and God of all Mankind — hence Adam is God the Father![149] Being the first flesh to live upon this Earth, He is **The FirstBorn** of this Creation[150] and the Church of the FirstBorn is His Church![151] In keeping with this, the Right to stand in the place of Father Adam in His personal absence, to represent him to the world, is referred to as "The Right of the FirstBorn".[152] Succinctly stated, Adam is the FirstBorn and those who stand in His shoes, hold the "Right of the FirstBorn" — or, as expressed by the Prophet Joseph Smith, they "stand as God to give laws to the people."[153] This

office in the Patriarchy is inherited by Birthright and was passed down among the Father's descendants, commencing with Seth, who was the express image of his Father's person and the likeness of His glory.[154] From Seth the birthright passed to Enos, to Cainan, to Mahalaleel, to Jared, to Enoch, to Methuselah, to Lamech, to Noah,[155] and finally to Shem.[156] From Shem (who is spoken of in Scripture as "the Great High Priest Melchizedek")[157] the Keys of the Birthright passed to Abraham,[158] who has left us the following statement regarding the descent of the Patriarchy:

> I sought for *the blessings of the fathers*, and the right whereunto ***I should be ordained to administer the same****;* having been myself a follower of righteousness, desiring also . . . to be a father of many nations . . . I became a *Rightful Heir,* a High Priest, holding ***the right belonging to the fathers***. It was conferred upon me From The Fathers; *it came down from the fathers,* from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the Right of the FirstBorn, or the [right of the] First Man, ***who is Adam****,* or [the right of the] first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God ***unto the fathers*** Concerning the Seed. (Abraham 1:2–4; see also Abraham 1:18–19, 28, 31)

From Abraham the Birthright passed to Isaac,[159] to Jacob,[160] to Joseph,[161] to Ephraim,[162] after which the descent was lost.

Due to apostasy, in the days of Moses (who was a Levite) the Higher Order and Fullness of the Patriarchal Priesthood[163] were taken out of Israel.[164] As a nation they were then left under the tutelage of the Aaronic Priesthood, which essentially became a schoolmaster in preparation for the coming of Christ,[165] when the Fullness of the Priesthood was again Restored.[166] Not for long however, for the Church was soon driven into ***Apostasy****,* and thus, yet another Restoration was required.

The Higher Order and Fullness of the Patriarchal Priesthood, together with the Keys and Birthright to the Patriarchy (i.e. the Right of the FirstBorn), were again restored to Earth on the 3rd of April, 1836, in the Kirtland Temple, when they were conferred upon the Prophet Joseph Smith by Moses, Elias (who in this case was Noah) and Elijah.[167] The *History of the Church*, states that the formal organization of the Church of the FirstBorn commenced six years later, on the 4th of May 1842, which was when the Prophet first inaugurated the Holy Order and performed some of the initiatory Ordinances of the Temple. As is made clear in the record, these Ordinances pertained to the "Order of the Ancient of Days",[168] or the Eternal Family Kingdom of Father Adam. The following explanation of the events of this day is taken from the Prophet's History:

> I spent the day in the upper part of the store [i.e. the Red Brick Store], that is in my private office . . . instructing . . . [certain worthy brethren] ***in the principles*** *and order*

of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood [i.e. the Signs and Tokens of the Aaronic Priesthood], and so on ***to the Highest Order of the Melchizedek Priesthood*** [i.e. the 4th Token or that Token having to do with the Higher Order and Fulness of the Patriarchal Priesthood], setting forth the Order Pertaining to the Ancient of Days [i.e. the Patriarchal Order of Adam (Abraham 1:25–26), or expressed in other terms, the Kingdom of God which will be established in Power when the Ancient of Days sits, as was Prophetically foretold by the Prophet Daniel] (Dan 7:9–27; D&C 116; 107:53–56; *TPJS* 39, 122, 157, 167), and all those plans and principles *by which any one is enabled to secure* the Fullness of Those Blessings which have been prepared for the ***Church of the FirstBorn***; and come up and abide in the presence of the . . . [Gods] in the eternal worlds. In this council was instituted the Ancient Order of things [i.e. the Order of the Ancient of Days] ***for the first time*** in these last days. (*History of the Church* 5: <4 May 1842> 1–2; *Teachings of the Prophet Joseph Smith* 237)

The following constitutes yet another record of the same occasion — it was written by Bishop George Miller, who was one of the participants. It will be noticed that the "Patriarchal Priesthood" and its connection to the "House of Israel"[169] is more explicitly referred to in this account:

Many of the Apostles and Elders having returned from England, Joseph *washed* and *Anointed* ***as Kings and Priests [un]to God*** [the Father, (Rev 1:6; *TPJS* 369–373) to Rule] and [Reign] **Over** the House of Israel, the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law,[170] William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself [i.e. George Miller]; and *[thereby] Conferred on us* ***Patriarchal Priesthood***. This took place on the 5th and 6th [i.e. the 4th and 5th] of May, 1842. (H. W. Mills, "De Tal Palo Tal Astilla," Annual Publications — Historical Society of Southern California Vol. X: <Los Angeles: McBride Printing Company, 1917> 120–121)

As established by the Prophet, the Church of the FirstBorn was an inner Church of the Elect — it was the Celestial Family Kingdom of Joseph Smith and the beginnings of the Restoration of the tribe of Ephraim. It was an organization composed of the Prophet's Adopted Sons who had received the Higher Laws and Ordinances of the Gospel, as taught and administered in the private meetings of the Holy Order and Council of Fifty — and hence the Fifty Princes[171] of the Kingdom.[172] The connection here is that the ordinances which were administered in those meetings were the ordinances of the Temple. It is just as the Prophet said:

And the communications I made to this council were of things spiritual, and to be received ***only by the spiritual minded:*** and there was nothing made known to these men *but what will be made known to all the Saints* of the last days, so soon as they are prepared to receive, and a Proper Place is Prepared ***to communicate them,*** . . . therefore let the Saints be diligent in building the Temple (*HC* 5: <4 May 1842> 1–2; *TPJS* 237)

The above statement records the day when the Prophet first administered the Endowment Ordinances of the Temple; and yet, as the record states, it is these very same Temple Ordinances which enable a man 'to secure to himself ***the blessings of the Church of the FirstBorn***'. It is evident from this that the Ordinances of the Temple are the ordinances of the Church of the First-Born. That this is so was affirmed by President Brigham Young on the 26th of August 1860. On this day he stood before the Saints and stated that *"the ordinances of the House of God* ***are expressly for the Church of the FirstBorn***" (*JD* 8:154). Three years earlier, President Heber C. Kimball brought this same thought to an even sharper focus when he affirmed that the Church of the FirstBorn was organized on Earth in the days of the Prophet Joseph Smith and that President Young and himself, along with others were present when that was done. In continuing he stated that the officers of this Church were together in one place when they received their Blessings and Endowments and that the Keys of the Church of the FirstBorn were then committed to them. He also stated that as of 1856, this same organization existed in Salt Lake City. Consider the following:

> This people here are the people of God. Here, in the Territory of Deseret, is the Kingdom of God [i.e the Council of Fifty] and here are ***all the officers*** Pertaining to that Kingdom [i.e. The Fifty Princes of the Kingdom]; and here is an organization that is *organized after the order of God* [i.e. the Holy Order of God D&C 77:11], *and it is organized* ***after the order of*** the Church of the First Born.
>
> Let me explain what the ***Church of the First born*** is. It is ***the first Church*** that ever was raised up upon this earth; that is [the Church of Adam, or], the first born Church. That is what I mean; and when God our Father [who is Adam] ***organized that Church***, He organized it just as His Father [God] organized the Church [of the FirstBorn] on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio [i.e, the Keys were restored at this time in the Kirtland Temple D&C 110:11–16]. Brother Brigham Young, myself, and others were present when that was done; and ***when those*** Officers [i.e. the Officers of the Church of the FirstBorn] *received their endowments* [(these Endowments commenced 6 years later in Nauvoo)], they were together in one place [in the upper brick store]. ***They were organized*** [into a Family Kingdom, as the Adopted sons of the Prophet Joseph Smith, or the Fifty Princes of the Kingdom], and received their endowments and blessings, and Those Keys [i.e. the Keys of the Church of the FirstBorn] ***were placed upon them*** [through the said ordinances and the Last Charge in the month of April 1844], and that Kingdom [i.e. the Order of the Ancient of Days] will stand for ever (Dan 7:22, 27).
>
> Now mark it — that kingdom will never be overthrown; although they may kill, that is, if they can, brother Brigham and me, and brother Daniel H. Wells [i.e. the First Presidency], and they may kill the Apostles [i.e. the Quorum of the Twelve], if they can, and so they may keep on from this time to all eternity and they never can

obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church [i.e. the Church of the FirstBorn]; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine (*Journal of Discourses* 5: <2 Aug 1857> 129–130)

It will be noticed that President Kimball compares the Church of the FirstBorn to a Tree or Vine. The whole idea comes into clear focus when it is realized that Kimball's intent was to convey the idea of a Genealogy Tree, namely the Celestial Family Kingdom of Father Adam or "the Order of the Ancient of Days", all of which is sealed together through the Ordinances of the Holy Order.[173] It will be noticed too, that Kimball connects the Kingdom of God or Council of Fifty to the Church of the FirstBorn, which brings us to the conclusion that the Fifty constitute the Royal Government of the Celestial Family Kingdom of the Father. They had been ordained Kings and Priests and had recieved a Fulness of the Kingly and Priestly Powers of the Priesthood, that they might "Rule and Reign over the House of Israel". They were, just as Kimball indicated, the Officers of the Church of the FirstBorn, and for this reason, it was they to whom the Prophet committed the Keys of the Priesthood in the "Last Charge". That the Keys to the "Kingdom of God" — the "Order of the Ancient of Days", or the "Church of the FirstBorn" were to be committed to the Fifty is made clear by the Prophet in a Revelation which he received, wherein the formal name of the Council was given by God:

Verily thus saith the Lord, This is the name by which you shall be called — The Kingdom of God and His Laws, ***with the Keys and power thereof,*** and judgment in the hands of his servants, Ahman Christ. (*UPR* 57a)

In the Spring of 1844, the Keys of the Church of the FirstBorn were Committed to the Council of the Fifty, in what is commonly referred to as the Prophet's Last Charge. Benjamin F. Johnson, who was one of the youngest members of the Council, has left us the following account of this occasion:

At one of the last meetings of the ***Council of Fifty*** after all had been completed and the Keys of Power committed, and In The Presence Of *the Quorum of the Twelve* ***and others*** who were *encircled around him,* he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden **and** [of] bearing off this kingdom, and *turning to those around him,* ***including*** *the Twelve,* he said, "And in the name of the Lord Jesus Christ I Now Place It Upon You, *my brethren* ***of this Council.*** (*My Life's Review* 89)

The Prophet's revelation declares that the Kingdom of God or Council of Fifty would possess "the Keys and Power thereof". But what do the "Keys and Power" of the Kingdom of God consist of? In a 1903 letter, written in response

to queries which originated with the First Presidency, Benjamin F. Johnson defined the Keys which were Committed in the Last Charge in Explicit Terms. Therein he stated that "the Keys of the Endowments to the last Anointing and Sealing [i.e. the Second Anointing] together with the Keys of Salvation for the dead, with the Eternity of the Marriage Covenant [i.e. the Keys which are required to perform the Marriage Ceremony in the New and Everlasting Covenant] and Power of Endless Lives [i.e. the Sealing Keys of Elijah]" — all these Constituted the Keys and Power that were committed to the Council of Fifty in the ***Last Charge***.[174]

The Prophet had stated in a meeting with the Fifty, that it was his intention for his unborn son David to be his successor in the Priesthood, and that this son would finish the work which the Prophet left undone. But before his death Joseph received a revelation that his sons through Emma would turn Apostate, and consequently it became necessary for him to make other provisions. In lieu of this, the Prophet commissioned his close Friend, adopted Son and brotherinlaw, Benjamin F. Johnson, to appoint his Birthright Heir among the sons of one of his sisters.

That Joseph would put this commission and responsibility upon the shoulders of Benjamin Johnson is not surprising. Indeed, by the time of the organization of the Council of Fifty, the Prophet had already married two of Johnson's sisters. Besides this, there was a third to whom he had proposed and a fourth who would yet be sealed to him. Not only this, but Johnson and the Prophet were business partners. They were so close that Benjamin had been given Power of Attorney to sign the Prophet's name. Johnson became head over the second largest body of Saints in the Church, which was just across the river from Nauvoo, in Macedonia. Whenever the Prophet came over the river, he almost always stayed at Johnson's home. As President George Albert Smith said, Benjamin F. Johnson was the Prophet's bosom friend[175]— it was as though he were his little brother.

Johnson spoke of the Prophet's commission to him on several occasions. In a 1903 letter which, as already stated, he wrote in response to queries originating with the First Presidency, after giving an account of the "last Charge" Johnson made the following statement:

> And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above; For although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt *as* ***a part fulfillment*** *of a prediction by the Prophet,* relating to "Testimonies I Should Bear Of His Teachings After I Had Become Hoary With Age". There were dear brother ***other teachings to that Council*** *of which I am not at full liberty to write;* But if I had your ear I would remember that ***the Prophet once said to me*** "Benjamin in regard to Those Things I Have Taught You Privately ***that are not yet for the public****, I give you the right,* when you are so

led To Commit Them To Others ***for you will not be led wrong*** *in discerning those worthy of your confidence.* (*UPR* 61:32–38, 42–45)

The above Prophesy speaks of two different occasions wherein the Prophet commissioned Johnson. The first concerns a "Prediction" which the Prophet made in the Council of Fifty, wherein he spoke of certain "Testimonies" concerning "teachings" of the Prophet which Johnson would bear after he "had become hoary with age". The second concerns a private discussion which Johnson had with the Prophet, wherein he was commissioned with authority to perpetuate the Doctrine and Priesthood of the Kingdom of God to a certain worthy individual, when he was so led by the Spirit of God.

In 1896, Johnson blessed his grandson, who was also a grandson of his sister, to be the Prophet Joseph Smith's birthright heir. In accordance with the New and Everlasting Covenant of Marriage, this grandson of Benjamin F. Johnson was also a grandson of the Prophet Joseph Smith, to whom his sister had been sealed. Before his death, in fulfillment to the Prophet's Commission, as the last surviving member of the Original Council of Fifty, and standing at its head, Johnson commissioned this grandson with the Mission and the Authority of the Birthright to the Patriarchy, as head over the Church of the FirstBorn, with the understanding that the work would not commence until after "the Times of the Gentiles had been fulfilled",[176] when according to Prophecy the ushering in of the Day of Israel would begin.

In 1950, shortly before his death, Johnson's grandson ordained his son to all the Keys of the Patriarchy and commissioned him to go ahead with the work in his stead. To make a long story short, since this time, these Keys have passed down to us by ordination and the laying on of hands. In 1970 all the keys which were restored in the Kirtland Temple were conferred upon me by the laying on of hands, and since that time my life has been taken up with the work of God. For those who would wish to learn more of our principles, we invite you to contact us for the missionaries. **You may call us at (801) 305-3227 or (435) 848-5311**

In closing, we commend to you the following Article, which was written and published by Apostle Parley P. Pratt in 1845:

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his* ***family***, ***friends***, *and* ***kindred***, as one of the necessary links of the chain which *connects* the great and ***royal family of heaven and earth***, in *one eternal bond* of kindred affection, and assocation.

The Order of God's Government [i.e. the Kingdom of God], both *in time and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***. Each father who is

raised from the dead and made a partaker of the *celestial glory* ***in its fulness,*** will hold *lawful* ***jurisdiction*** *over his his own children,* and *over* ***all the families*** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming* ***'of age,'*** as it is called; and we consider when they are '***of age***' they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***. By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever,*** *worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him ***till death shall separate***.

But in the *Celestial Order* It Is Not So, for the plainest of all reasons: viz, ***the celestial order*** is *an order of* ***Eternal Life,*** it knows no death, and consequently *makes no provision for any.* Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated *to* ***bind*** *the several members of* ***a family*** in *one eternal* ***union***.

* * * * * *

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity; or else Paul was very wrong in telling every man *to love his wife* ***even as Christ*** Loves the Church.

Having established the fact, or principle of Eternal Union *between a man and his wife,* we will now proceed to establish *the eternal relationship* ***and authority*** on one hand and Obedience on the other, *that will exist* ***between parents and children***.

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father *continue to be* One in their affection and Union *since he rose from the dead,* and ***he still yields obedience*** *to the commands* of His Father, and has also revealed that *he will continue to do so,* when he has put down death, and all rule, and authority, and power. "Then *shall the Son also* ***be subject to the Father****."*

We hear nothing in all this subject about Jesus Christ ever being 'of age', so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That his disciples, and those who believed on their words, might be One, ***even as Christ and his Father are*** One. — *Not only one with God and Christ,* but also One ***with each other*** *in the same manner,* and in the same sense that they [i.e. the Father and the Son] were One.

Now suppose, in fulfillment of this prayer, a man['s] . . . children were his disciples; and finally, in the eternal world, they become One ***with each other****, in precisely the same sense* ***that Christ and his Father are*** **One**; would not these children be subject to their father ***in the same manner*** as Christ is Subject ***to his Father****?* Certainly they would.

* * * * * *

Having now established the fact that the ***Celestial Order*** is designed not only to give ***Eternal Life,*** but also to establish an **Eternal Order of Family Government**, founded upon the most *pure and holy principles* of Union ***and affection***. We will take a review of the Celestial Family *of man* as it will exist in ***the restoration of all things*** spoken of by the holy prophets.

First. His most gracious and venerable majesty King Adam, with his ***royal consort*** Queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a King and Priest forever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While *thousands of thousands* stand before him and ***ten thousand times ten thousand*** minister unto him. And if you will receive it, this is **The Order of the Ancient of Days** — *the kingdom* prepared and organized to meet Jesus when he comes.

This venerable ***Patriarch*** and ***Sovereign*** will hold *lawful jurisdiction* over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him *as their venerable father* and ***lawful sovereign***.

They will then be organized, each over his own department of the government *according to their* ***birthright*** and ***office,*** in their families, generations and nations. *Each one will* ***obey****, and be* ***obeyed*** according to the connection which he sustains as *a member of the great* Celestial Family.

Thus the gradation will descend in regular degrees from *the throne of the* Ancient of Days *with his innumerable subjects,* down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre . . . .

Such is the order and organization of the ***Celestial Family,*** and such the nature of the Thrones, Principalities and Powers, which are ***the rewards of diligence***.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

* * * * * *

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the ***Celestial Family,*** and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of *the energy and power of* Eternal Life *and love,* which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connections and desires? Or what Saint who has any degree of faith in *the power of the resurrection* and of Eternal Life, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgences, *they not only lose their own* Celestial Crown and throne, *but also* ***plunge their children into ruin*** and ***darkness,*** which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends — my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and

abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked council of the spirit of God in humble prayer before him; *till you know and understand* ***the principles of Eternal Life*** *and* Union sufficiently *to act wisely* and prudently, and in that way that will eventually secure yourself, and companion, and your children in the great family circle of ***the Celestial Organizatio***n.

I would now say to parents that *their own salvation,* as well as ***that of their children****,* depends to a certain extent on the *bringing up of their children, and* Educating them in the Truth, that their traditions and early impressions may be correct.

No parent *who continues to neglect this* after they themselves have come to the Knowledge of the Truth, *can be saved* in the Celestial Kingdom.

* * * * * *

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? — Can you contemplate the Present State of the World and not feel an exceeding desire *to take your family* and flee ***from the confusion of Babel****,* and go *where you can be associated* with the Children of Light?

Strive then by example and precept, *to teach your children* ***in the light of truth****,* and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

* * * * * *

In regard to matrimony, I suppose some will tell me that "in the Resurrection they neither marry nor are given in marriage." That is true, for the best of all reasons — ***because they do it here*** and thus bind on earth that which shall be bound in heaven, and that too by God's own authority, this being *the world of preparation,* and that ***the world of enjoyment****.* Therefore there is no need of doing it in that world.

Those who do not understand and attend to the Ordinances and Authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the Celestial Glory *in the world to come,* therefore they must remain as they are, and never enjoy that sweet Union and Exaltation, which is prepared for the Saints of the Most High.

Thus all are judged *according to the deeds* ***done in the body****;* and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connections; or if they choose to be united after the manner of this world, by being joined with a companion *who is not worthy of an Eternal Covenant,* and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and fashions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of ***the Celestial Family****,* and strangers to the ***Covenant of Promise****.* Their *former Covenants* Come To An End with their life, and in that world they can neither marry nor be given in marriage, consequently, they must remain *unassociated in a family capacity,* and therefore have no *kingdom over which to reign,* nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who *can endure* ***Eternal Disappointment?*** Who can endure to be forever Banished *and* Separated *from father, mother, wife, children,* and *every kindred affection* and from *every family tie?*

For none of our relationships will be recognized *by the authorities in that world,* unless secured to us here ***in an Everlasting Covenant*** Which Cannot Be Broken, and *sealed by the constituted authorities* of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, *lest the whole earth* ***should be smitten*** With a Curse.

And if you will receive it, Elijah the Prophet *has been sent* in these last days to man on the earth, *and has conferred the* ***Keys*** *of the* ***Sealing Power****,* that others might go forth *in his spirit,* ***power****, and* ***priesthood****,* and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But *the* ***keys*** *are on the earth,* and Shall Not be Taken *from it* ***till the Sealing*** is Accomplished.

Therefore, O ye Saints of the Most High! — ***build the Temple*** and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you ***the fulness of mine ordinances*** *pertaining to the Holy Priesthood* and preparation, by which *the living and the dead may be redeemed* ***and associated*** *in the* ***Exalted Principles*** *of* Eternal Life and joy. Amen. P[arley] P. Pratt (*The Prophet* Vol. 1: <1 March 1845> 1–2; *Millennial Star* Vol 5: <May 1845> 189–194)

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[1] D&C 88:3–5; 76:54–55, 77, 92–94; *JD* 5: <2 Aug 1857> 129

[2] See Article 6; see also "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", *Doctrine of the Priesthood* Vol 3: <Dec 1986> No 2; "The Matriarchal Priestesshood . . .", *Doctrine of the Priesthood* Vol 8: <March 1991> No 3

[3] *TPJS* 337, 172, 322; *HC* Vol 6: <10 March 1844> 251; *HC* Vol 4: <5 Oct 1840> 211; Vol 5: <27 Aug 1843> 322

[4] Hebrews 12:23

[5] JST Genesis 9: 22–23

[6] See also D&C 78:17–21; 88:3–5; 76:11–12, 50, 54–71, 92–94

[7] D&C 128:18; *TPJS* 231, *HC* 4: <2 May 1842> 609–610; *TPJS* 168, 171–172, *HC* 4: <5 Oct 1840> 208, 210–211; Eph 1:9–10; *JD* 1: <8 April 1853> 229, 230; *JD* 21: <21 March 1880> 241–246, 251–253

[8] The name "Jesus" is the Greek equivalent of Jesus' actual Hebrew name "Yehoshuah". For information on this see: "The Father and the Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 32–34.

[9] As is stated in John 1:41, the designation "Christ" is actually the Greek translation of Hebrew "Messiah".

[10] For more on this see: "New Light on the Ancient Hebrew/Christian Doctrine on Deity, Part 1", *Doctrine of the Priesthood* Vol 8: <Jan 1991> 75–94

[11] Luke 1:30–35

[12] I John 3:23; Mark 16:15–16; Phillip 2:11; John 14:6; 1 Tim 2:5–6; Luke 4:41; John 1:41

[13] John 14:15, 21; 15:10; Matt 7:21–27; 1 John 2:3–6; 3:22–24; 5:2–3; 2 John 1:5–6; Matt 5:19; John 8:51, 55

[14] Matt 28:19; 1 John 5:7; John 17:9–11, 20–23; *TPJS* 372; *HC* 6: <16 June 1844> 476; For more on this see: "The Father and The Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> No. 4; see also "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> No. 4.

[15] Gen 5:1–3; 1:26–28; 9:6; 1 Cor 11:7; James 3:9; Moses 6:8–10, 22; Abraham 4:26–27

[16] Acts 17:27–28; Luke 3:38; Heb 12:9; James 1:17; For information on this see: "New Light on the Ancient Hebrew/Christian Doctrine on Deity, Part 1", *Doctrine of the Priesthood* Vol 8: <January 1991> 25–65

[17] John 4:24; *Unpublished Revelations* 16; 5:2; "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> 4–20

[18] Gen 18:1–8; Luke 3:38; Moses 6:9; D&C 130:22; John 5:26; *TPJS* <5 Jan 1841> 181; *The Words of Joseph Smith* <5 Jan 1841> 60; "The Father and the Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 58–68; *Key to the Science of Theology* <1891 ed.> 6; *Cowley and Whitney on Doctrine* <1902 ed.> 73–83

[19] Luke 24:1–46, 30, 35, 39–43; Matt 28:5–7, 9; John 20:1–29, 17, 20, 24–27

[20] Heb 1:1–3; Acts 7:55–56; John 14:8–9; Daniel 7:9–10, 13; Rev 4:2–4, 9–10; 5:1, 5–9, 11–14; 7:9–11; Mark 16:19)

[21] Matt 7:21–27;

[22] See Article 17.

[23] D&C 88:14–39; Ezek 37:1–14; Dan 12:1–3; Luke 20:35–38; 1 Cor 15:3–8, 12–26, 29, 34–55

For generations there was been an on going debate in the world arena of Biblical Scholarship as to whether or not the Doctrine of the Resurrection can be found among the books of the Old Testament. As is clearly stated in the New Testament, this same Contention was had among the Sadducees and Pharisees . For all true Christians, this question was forever resolved in the

Crucifixion and Resurrection of our Lord and Savior Jesus Christ. Nonetheless, the same old argument has continued as to whether or not the Doctrine of the Resurrection can be found in the Old Testament. On this count, however, arguments for the negative were dealt a final death blow through the Scholarship of Mitchell Dahood, who was S. J., Professor of Ugaritic Language and Literature at The Pontifical Biblical Institute in Rome. Dahood produced a New Translation, with Notes and Commentary on the book of Psalms, which was published in three volumes in *The Anchor Bible* <published by Doubleday & Company, Inc. Garden City, New York, 1966> series. His new translation was based on a better understanding of the ancient Hebrew Language and Culture, as acquired through thousands of clay tablets which were unearthed in the Archeological diggings which commenced at Ras Shamra-Ugarit in 1929. For references to the Resurrection in Dahoods translation and commentary, see his index.

[24] *TPJS* 345; *HC* 6: <7 April 1844> 305; Isa 28:9–10 2 Nephi 28:27–30

[25] *TPJS* 343; *HC* 6: <7 April 1844> 303

[26] Hosea 6:6

[27] John 17:3; 1 John 2:3–6

[28] 1 Cor 15:34

[29] *TPJS* 343; *HC* 6: <7 April 1844> 303

[30] Luke 10:21–24; Matt 11:27

[31] *TPJS* 343–355; *HC* 6: <7 April 1844> 303–313; *TPJS* 369–375; *HC* 6: <16 June 1844> 473–478; *Journal of Discourses* 1: <9 April 1852> 50–51

[32] Jer 31:34; Heb 8:11; Jer 9:23–24

[33] Moses 6:7–8; D&C 107:40–57; *TPJS* 151; *HC* 3: <27 June 1839> 381

[34] D&C 77:11; *HC* 1: <24 June 1833> 359; Alma 13:1–19; "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13"; *Doctrine of the Priesthood* Vol 3: <Dec 1986> No. 2

[35] D&C 107:40–57; Abraham 1:2–4; 2:7–10; *The Words of Joseph Smith* <27 Aug 1843> 245; *TPJS* 322–323, *HC* 5: <27 Aug 1843> 554–555; "Priesthood and the Law of Succession Part 1 and Part 2", *Doctrine of the Priesthood* Vol 1: <1978> No. 5; "Analyzing the Different Orders of the Patriarchal Priesthood", *Doctrine of the Priesthood* Vol 7: <Aug 1991> No. 8; "Joseph Smith's Grammar & Alphabet of the Egyptian Language", *Doctrine of the Priesthood* <Oct 1988> No. 10; "The Apostleship — Apostolic Succession — and the Authority of the Quorum of the Twelve", *Doctrine of the Priesthood* Vol 7: <Oct 1990> No. 10; "The Trial of Sidney Rigdon First Counselor to the Prophet Joseph Smith", *Doctrine of the Priesthood* Vol 7: <Dec 1990> 60–62; "The One Anointed and Appointed — That One Man Office In the Priesthood", *Doctrine of the Priesthood* Vol 10: <Jan 1993> No. 1; "Independent Fundamentalists and Their Claims to the Fulness of the Priesthood", *Doctrine of the Priesthood* Vol 7: <Sept 1990> No. 9

[36] "Analyzing the Different Orders of the Patriarchal Priesthood", *Doctrine of the Priesthood* Vol 7: <Aug 1991> No. 8;

[37] D&C 84:18–27; JST Ex 34:1–2

[38] *TPJS* <5 Jan 1841> 180–181; *The Words of Joseph Smith* <5 Jan 1841> 60

[39] D&C 110:11–16; *TPJS* 337; *HC* 6: <10 March 1844> 251

[40] D&C 86:7–11; *HC* 4:209–210; 7:234; 5:391; *T&S* 5:666, 667; 5:748

[41] D&C 86:11; 113:6–10; 3 Nephi 16:11–12

[42] "The Church of the Firstborn and the Holy Order of God", *Doctrine of the Priesthood* Vol 1: <Jan 1977> No. 4; "The Nauvoo Doctrine in Light of Book of Mormon Prophecy Part 1 the Concept", *Doctrine of the Priesthood* Vol 3: <Nov 1986> No. 1; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood* Vol 8: <April 1991> No. 4

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[51] D&C 1–4; 132:1–6, 13–25, 28–37, 59, 61–66; *Unpublished Revelations* Vol 1: 79: <26 Jan 1880> 32–33; 80: <25, 26 June 1882> 8–10; 88: <27 Sept 1886> 1–9; 89: <24 Nov 1889> 4–9; For more information on this see: "Patriarch Benjamin F. Johnson's Letter to Elder George F. Gibbs, 1903", *Doctrine of the Priesthood* Vol 7: <May 1990> 17–22; "The Political Platform of the Manifesto", *Doctrine of the Priesthood* Vol 4: <Feb 1987> No. 2; "The Trials of Apostle John W. Taylor and Matthias F. Cowley", *Doctrine of the Priesthood* Vol 4 <Jan 1987> No. 1; "Polygamy in Mexico as Practiced by the Mormon Church 1895–1905", *Doctrine of the Priesthood* Vol 1: <March 1981> No. 3; "In Defense of Celestial Marriage — A Response to Anti-Mormon Attacks by Benjamin F. Johnson", *Doctrine of the Priesthood* Vol 5: <June 1988> No. 6; "The Suspension of Plural Marriage and the Fulfillment of Prophecy", *Doctrine of the Priesthood* Vol 5 <September 1988> No. 5; D. Michael Quinn, "LDS Church Authority and New Plural Marriages, 1890–1904", *Dialogue A Journal of Mormon Thought* Vol. 18: <Spring 1985> Salt Lake City, Utah; Victor W. Jorgensen and B. Carmon Hardy, "The Taylor — Cowley Affair and the Watershed of Mormon History", *Utah Historical Quarterly* Vol 48:

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[55] D&C 88:21–24, 34–39; 130:20–21; 132:3–6, 8–25, 29–33; *Unpublished Revelations* Vol 1, 83: <13 Oct 1882> 4–5, 15–17; 80: <25, 26 June 1882> 14–22; 81: <27 June 1882> 24–29, 46; 82: <June or July 1882> 14–15, 33; 88 <27 Sept 1886> ; 89 <24 Nov 1889> 4, 22–24; "New Light on the Lorin Wolley Story and Early Fundamentalist Beginnings", *Doctrine of the Priesthood* Vol 13: <Jan 1996> No. 53–68

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[58] D&C 131:1–4; 132:19–25

[59] Matt 19:16, 19; Luke 18:18–20; Matt 15:3–6; Mark 10:17, 19; 7:5–13; Eph 6:1–3; Col 3:20–21; 1 Nephi 17:55; Mos 13:11, 20; Ex 20:12; 21:17; Deut 5:16; 21:18–21; 27:16; Pro 17:25; Mal 4:4–6; D&C 2:1–3; "Adoption — Law of the Kingdom — Forgotten Doctrine of Mormonism", *Doctrine of the Priesthood*, Vol 8: <April 1991> 2–9, see also footnotes 8 through 32; "So You Want Celestial Glory", *Doctrine of the Priesthood*, Vol 5: <March 1988> No. 3; "President Brigham Young's Doctrine on Deity, Vol I", 92–96, 190–200; see also Parley P. Pratt, published in *The Prophet*, Vol 1: <March 1846> 1–2; also published in *Millennial Star* Vol 5: <May 1845> 189–194.

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[63] Romans 9:4–6; 11; Abraham 2:10

[64] Gen 24:3–4, 37; 26:34–35; 27:46; 28:1–2, 6–9; Moses 7:12; Matt 10:5; Acts 16:5–7; Matt 15:21–27; Mark 7:24–28; Ezra 2:61–62; 9:1–6, 10–15; 10:1–19; Neh 7:5, 63–64;

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[65] *HC* 4:492–493; 6:196; *WWJ* 2:348; *TPJS* 366

[66] Gen 17:1–7; 1 Nephi 14:8, 17; 3 Nephi 20:12, 19, 25, 27, 29, 33–34, 46; 21:4, 7, 9, 26 (20–29)

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[69] D&C 133:26–34

[70] D&C 109:60; 112:24–26; 133:1, 63–74; 2 Nephi 28:20–32; Mormon 8:38; Isa 24:1–6; D&C 98:4, 11–15; Isa 28:1–22

[71] D&C 45:17–30; 109:60; 3 Nephi 16:10–15; D&C 101:39–40; Luke 21:24; Rom 11:25

[72] D&C 132:15–25

[73] Gen 1:28; 9:1; 38:6–10; Psa 127:3–5; *Journal of Discourses* 20: <3 Nov 1879> 355–57

[74] D&C 132:31

[75] Moses 1:39

[76] D&C 131:1–4; 132

[77] D&C 98:4; Deut 8:1–3; Matt 4:4; Luke 4:4; D&C 84:43–44

[78] D&C 98:5; See "The Bill of Rights" as contained in the first ten Amendments to the Constitution of the United States. See also the 14th Amendment.

[79] D&C 121:34–43; *TPJS* 237–238; *HC* 5: <26 May 1842> 19; *JD* 1: <20 Feb 1853> 311–312; *Millennial Star* Vol 14: <13 Nov 1852> 593–596

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[81] D&C 98:8; Moses 4:3; 7:32; 3:16–17; See the "Declaration of Rights" as contained in the July 4, 1776 *Declaration of Independence* of the Thirteen States of America.

[82] D&C 98:8

[83] D&C 98:7, 10–11; Deut 30:15–20; Moses 3:17

[84] D&C 98:11, 4; Deut 8:1–3; Matt 4:4; Luke 4:4; D&C 84:43–44

[85] D&C 98:12; Isa 28:9–10; 2 Nephi 28:30; D&C 128:21

[86] D&C 98:12–13; Matt 10:39; Luke 17:33; John 12:25; Rev 2:10; D&C 101:35–38; 103:27–28; 124:54

[87] D&C 98:14; 84:35–41; Gen 17:1–14, 19–21; 18:19; 26:2–5; Ex 19:5–6; 24:7–8; 31:16–17; 34:28; Deut 4:1–2, 5–31; 5:1–22; 7:6–14; 10:12–13; 29:1, 9–29; 31:14–30; 2 Kings 23:1–3; Psa 50:1–23; Isa 59:21; 61:4–11; Jer 31:31–34; 32:36–42; 50:4–6; Eze 16:59–63; Matt 26:26–28; Luke 1:68–75; Rom 11:26–27; Eph 2:11–13; Heb 8:6–13; 13:20–21; 3 Nephi 21:4; D&C 1:11–28; 22:1–4; 45:9; 66:2; 97:8; 98:11–15; 131:1–4; 132:1–6; 136:2, 4; D&C <Official Declaration # 1> pp. 291–292; Isa 24:5 28:1–22; *Unpublished Revelations* Vol 1: 79: <26 Jan 1880> 10–11, 15–20, 32–33, 46, 86; 80: <25, 26 June

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[89] D&C 98:14–15; Matt 10:39; Acts 5:27–29

[90] *HC* Vol 4: <6 Feb 1840> 79; *HC* 6: <7 April 1844> 310; *TPJS* 352

[91] Isa 43:10

[92] Pro 7:11; *HC* Vol 4: <6 Feb 1840> 79; *TPJS* 158; *HC* 3: <July — Aug 1839> 387; *TPJS* <5 Jan 1841> 181

[93] *TPJS* 158; *HC* 3: <July – Aug 1839> 387; D&C 93:23, 29; Abraham 3:18

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[96] *TPJS* 354; *HC* 6: <7 April 1844> 312; *Prisident Brigham Young's Doctrine on Deity* Vol 1:214; "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> 8

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[101] Heb 12:9 James 1:17

[102] Luke 3:38; Rev. 1:6; *TPJS* 370–373; *HC* 6: <16 June 1844> 474–477; *President Brigham Young's Doctrine on Deity Vol 1*: <1999> 470–473

[103] *TPJS* 345–346; *HC* 6: <7 April 1844> 305

[104] *Unpublished Revelations* Vol III, Part 1; President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements Part 1", *Doctrine of the Priesthood* Vol 4: <Sept 1987> No. 3; Part II, *Doctrine of the Priesthood* Vol 5: <Jan 1988>1; Part III, *Doctrine of the Priesthood* Vol 5: <Feb 1988> No. 2; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", *Doctrine of the Priesthood* Vol 2: <Sept 1974 1st ed. — 2nd ed. April 1991> No. 1; *President Brigham Young's Doctrine on Deity* Vol 1:549; "The Trinity and the Holy Spirits — The Doctrine As Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <April 1, 1988 — 3rd ed. Feb 2000> No. 4; "New Light on the Ancient Hebrew/Christian Doctrine on Deity", *Doctrine of the Priesthood* Vol 8: <Jan 1991> No. 1, Part 1; *Unpublished Revelations* Vol I, Part 75; Vol III Part 1; "The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It", *Doctrine of the Priesthood* Vol 5: <1 April 1988 — 3rd ed. Feb 2000> 22–36; "Answers to Contradictions and Scriptural Problems Relating to the Adam-God Doctrine", *Doctrine of the Priesthood* Vol 8 <Oct 1991> No. 10

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[107] *Journal of Discourses* Vol 1: <9 April 1852> 50–51; John 8:41; 1 Cor 8:5–6; *TPJS* <16 June 1844> 370–371; D&C 27:11; 116; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", *Doctrine of the Priesthood* Vol 2: <Sept 1974 — April 1991 2nd ed.> No 1; "President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements, Part I, Part II, Part III, *Doctrine of the Priesthood* Vol 4: <Sept 1987> No 3; Vol 5: <Jan 1988> No 1; Vol 5: <Feb 1988> No 2; *The Teachings of President Brigham Young* Vol 3 <1852–1854> 85–94; 95; 251–252; 326–327; 343–374; *President Brigham Young's Doctrine on Deity* Vol 1: <1999> 1–473

[108] "The Common Origin of Ancient Hebrew/Pagan Religion and the Demise of the Hebrew Goddess", *Doctrine of the Priesthood* Vol 8: <Feb 1991> No. 2

[109] *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints Vol 1*: 75: <7 Feb 1877> 20; *President Brigham Young's Doctrine on Deity* Vol 1:41–49

[110] "The Matriarchal Priestesshood and Emma's Right to Succession as Presiding High Priestess and Queen", *Doctrine of the Priesthood* Vol 8: <March 1991> No. 3

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[112] Gen 3:16–19; 5:5

[113] Psa 82:1, 6–7

[114] Heb 12:9; James 1:17

[115] 1 Cor 15:21–22; see also Article 3

[116] Gen 3:22, 5; Deut 30:15–20; James 1:12–17; 2 Nephi 2:11–29

[117] Moses 4:3; 7:32; 3:16–17; *Unpublished Revelations* 81: <27 June 1882> 30–41

[118] See Article 2, 3, 4, 13, 14, 15, 16, 17, 18, 19, 22

[119] 1 Cor 2:9–16; Eph 3:16–19; *Unpublished Revelations* Vol III, under date of Spring 1840; *Biography and Family Record of Lorenzo Snow*, pp. 9–11, 46–47

[120] See Article 3 and Article 9;

[121] Psa 82:6–7; John 10:34–36

[122] Rom 8:16–18; Rev 3:21; 21:7

[123] 1 John 3:1–3

[124] Matt 5:48; Gen 17:1; Lev 19:1–2; 20:7–8, 26; 21:18; 11:44–45; 1 John 3:1–3

[125] 1 Nephi 3:7

[126] Matt 22:36–40; Mark 12:30–33; Luke 10:27; Deut 6:5–9; 10:12–13; 30:6, 15–20; Psa 31:23; 97:10; Alma 13:28–29; Moro 10:32–33; D&C 59:5; 20:18–19, 31; 42:29; John 8:42; 14:15, 21; 15:9–10; Rom 5:5; 8:28, 35–39; 1 Cor 2:9; 8:3; 2 Thes 3:5; James 1:12; 1 John 2:3–6; 5:1–3; 2 John 1:6; D&C 42:29; 4 Nephi 1:15–16; Luke 6:27, 35; 16:13; 11:42; 3rd Nephi 12:44

[127] John 13:34–35; 15:12, 17; 2 John 1:5; D&C 88:123; Moses 7:33; Matt 5:43; 19:19; 22:39; Mark 12:31; Luke 10:27; Lev 19:18, 34; Deut 10:19; Rom 12:9–10; 13:8–10; Gal

5:13–14, 22; Eph 3:16–19; 5:1–2; 1 Thes 3:12–13; 5:8; Heb 6:10–12; James 2:8; 1 Peter 1:22–23; 1 John 2:9–11; 3:14, 22–24; 2 Nephi 26:30; Mosiah 2:4; 4:15; 23:15; Alma 38:12; Moro 7:47; 8:17, 26; D&C 59:6

[128] 1 John 4:7–8, 12–13, 16, 20, 21; 2 Cor 13:11–14; 2 Nephi 2:15; 26:30; 31:20–21; For more on this see "So You Want Celestial Glory" *Doctrine of the Priesthood* Vol 8: <March 1988> No 3

[129] Gen 17:1–27 (**2**, **4**, **7**, **9–14**, **19–21**); *Unpublished Revelations* Vol 1, **88**:**1–3**; Eze **44**:**9**; Matt 5:**17–19**; "The Father and the Son — The Two Gods of the Old Testament" *Doctrine of the Priesthood* Vol 12: <April 1995> 49–58; Gen 21:4; 34:15; Ex 4:24–26; 12:48–49; Lev 12:3; Josh 5:2–8; Jer 9:25–26; Luke 1:59; 2:21; John 7:22; Acts 7:8; Deut 10:16; 30:6; Jer 4:4

[130] D&C 74:1–7; Doctrine of the Priesthood Vol 28: <Aug 2011> No. 4.

[131] For more on this see "The Father and The Son the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 50–58

[132] *TPJS* 365; *HC* 6: <12 May 1844> 364

[133] Ether 8:20–26; 2nd Nephi 26:22; 3rd Nephi 6:27–30; 7:6, 9; Moses 5:29–31, 49–55; D&C 89:4

[134] Dan 7:9–28; 2:44–45

[135] For more on this see "Organic Evolution: Doctrine of Devils — Creation Myth of Athiesm — Pseudoscience of Dupes" to be published in a forth coming issue of *Doctrine of the Priesthood*.

[136] Phillip E. Johnson, *Darwin on Trial* <1991> Regnery Gateway, Washington, DC; Michael J. Behe, *Darwin's Black Box The Biochemical Challenge to Evolution* <1996> The Free Press A Division of Simon & Schuster Inc., New York, New York; Evan Shute, *Flaws In The Theory Of Evolution* <1961> Craig Press, Nutley, New Jersey; Henry M. Morris, Ph. D., *Scientific Creationism* <1974, 1981 ed> Creation Life Publishers, San Diego, California 92115; Watchtower Bible and Tract Society of Pennsylvania International Bible Students Association, *Life — How did it get here? By evolution or by creation?* Publishers: Watchtower Bible and Tract Society of New York, Inc. International Bible Students Association, Brooklyn, New York, U. S. A.; Melvin A. Cook and M. Garfield Cook, *Science And Mormonism Correlations, Conflicts and Conciliations* <1968> Published by Deseret Book Company, Salt Sake City, Utah 1968; Joseph Fielding Smith, *Man . . . His Origin And Destiny* <1954> Deseret Book Company, Salt Sake City, Utah

[137] D&C 132:26–27; *JD* 20: <3 Nov 1879> 355–357

[138] Gen 19:1–11; Moses 5:51–55; Lev. 18:22; 20:13; Judges 19:30; Jer 23:14; Ezek 16:49–50; Rom 1:26–32; 1 Cor 6:9–11; 1 Tim 1:10; 2 Peter 2:6–10; Jude 7; For a comprehensive Treatise on this subject, see "Homosexuality in the Bible — The Biblical Perspective", to be published in a forthcoming issue of *Doctrine of the Priesthood*

[139] Gen 19:1–28; Judges 19:16–30; 20:1–48; Deut 29:16–25) Isa 1:5–10; 3:9; 13:19; Jer 23:14; 49:14–18; 50:35–40; Eth 2:10–12

[140] Gen 2:18, 21–24

[141] Titus 2:1–5

[142] Pro 31:10–31; Eph 5:22–33; 1 Cor 7:2–5; 1 Pet 3:1–9; Psa 128:1–4; Pro 12:4; 18:22; 19:14;

[143] Psa 113:9; 127:3–5; Pro 15:20; 17:6; 31:28; Ex 20:12; Alma 56:47–48; 57:21

[144] Eph 5:22–33; Col 3:18–19; 1 Cor 7:2–5; Titus 2:4–5; 1 Peter 3:1–11

[145] *JD* 5: <2 Aug 1857> 129

[146] JST Gen 9:22–23; 14:17–18, 25–40; D&C 76:54–58, 67; *TPJS* 322–323; *HC* 5: <27 Aug 1843> 555

[147] *President Brigham Young's Doctrine on Deity* Vol 1:36–40; Gen 14:19 *New Jerusalem Bible*; *TPJS* 157; "New Light on the Ancient Hebrew/Christian Doctrine on Deity", *Doctrine of the Priesthood* Vol 8: <Jan 1991> 37–38

[148] Moses 3:7

[149] See Article 14; "Unpublished Adam-God Discourses of Brigham Young 1852–1877", *Doctrine of the Priesthood* Vol 2: <Sept 1974 — 2nd ed, April 1991> No 1; "President Brigham Young's Doctrine on Deity — an Organized Collection of His Own Statements, Part I, Part II, Part III, *Doctrine of the Priesthood* Vol 4: <Sept 1987> No 3; Vol 5: <Jan 1988> No 1; Vol 5: <Feb 1988> No 2; *The Teachings of President Brigham Young* Vol 3 <1852–1854> 85–94; 95; 251–252; 326–327; 343–374; *President Brigham Young's Doctrine on Deity* Vol 1: <1999> 1–473

[150] Abraham 1:3; Luke 3:38; Moses 6:7–22;

[151] D&C 88:5; 76:54–55, 77, 92–94; *JD* 5: <2 Aug 1857> 129

[152] "Priesthood and the Law of Succession . . .", *Doctrine of the Priesthood* Vol 1: <1978> 12–33

[153] *TPJS* 363, 322; *HC* 5: <27 Aug 1843> 555

[154] D&C 107:42–43

[155] D&C 107:40–53; Moses 6:7–22; *TPJS* 157; *HC* 3: <July or Aug 1839> 386

[156] Gen 9:18–27

[157] Gen 14:18–20; JST Gen 14:17–40; Psa 110:4; Heb 7; *T&S* 5:746; D&C 138:41

[158] Abraham 1:2–5; 2:8–11; Gen 14:18–20; 17:1–7; *TPJS* 322–323; *HC* 5: <27 Aug 1843> 555

[159] Gen 17:15–21; 26:2–4, 24

[160] Exodus 4:22; Gen 25:21–34; 26:34–35; 27:1–46; 28:1–4, 13–15; 35:9–12

[161] 1 Chron 5:1–2; Gen 49:22–26

[162] Jer 31:9; Gen 48:5–22; D&C 133:30–34

[163] See Article 5, note 35; For more information see "Analyzing the Different Orders of the Patriarchal Priesthood", *Doctrine of the Priesthood* Vol 7: <Aug 1991> No. 8

[164] JST Exodus 34:1–2; D&C 84:18–28

[165] Gal 3:24

[166] Matt 16:19; 17:1–5; 18:18; John 20:23; *TPJS* 158; *HC* 3: <July or Aug 1839> 387

[167] D&C 110:11–16; 124:56–58

[168] D&C 27:11; 116; *TPJS* 157; *HC* 3: <July or Aug 1839> 386–387; *TPJS* 167; *HC* 4: <5 Oct 1840> 207

[169] D&C 86:11; 113:5–8; 3rd Nephi 16:11–12

[170] Due to Apostasy, the names William Law and William Marks were deleted from the record in the *History of the Church*.

[171] See the following letters written by Bishop George Miller: 27 June 1855, note 27; 28 June 1855, note 36; 1 July 1855, note 85, to be published in an issue of *Doctrine of the Priesthood*

under the title of: "The Diaries and Historical Writings of Bishop George Miller — A Personal Friend and Confident of the Prophet Joseph Smith"

[172] This is true with the exception of a few individuals who were present to represent the Gentile Constituency of the world.

[173] William S. Harwell, *Manuscript History of Brigham Young 1847–1850* p. 16; Wilford Woodruff Journal, 16 Feb 1847; Journal of John D. Lee 16 Feb 1847; *Manuscript History of Brigham Young 1847–1850,* 35–36; *Unpublished Revelations* Vol 1, 66:20–21

[174] *Unpublished Revelations* 61:33

[175] *My Life's Review the Autobiography of Benjamin F. Johnson* 82

[176] 3 Nephi 16:10–15; D&C 45:17, 22–30, 56–57; Luke 21:24; Rom 11:25

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